The Tupinamba mythology seems to have dealt with a set of culture heroes related to each other. The first in this series of culture heroes is Monan, who is compared to the Christian God and described as "a star without end or beginning, who created the sky, the earth, the birds and the animals on it," but he did not create the sea nor the clouds. Monan destroyed the first mankind by fire and flood. The only man who was saved was Irin-mage, who was taken by Monan to the sky. Later when the fire that consumed the world was put out, Irin-mage was given a wife. From this Irin-mage descends a great Charaibe or prophet whom they call Maire-monan, Maire meaning "Transformer" and Monan, the "old one." This transformer was a familiar friend of Monan. It was he who set things according to his fancy, making them in different ways and then changing them into different figures and into the shapes of beasts, birds, fish and serpents, according to their dwelling place; changing man into a beast to punish him for his wickedness. The men were angered at Maire-monan because he was causing all these changes. They invited him to a village where they pretended that they wanted to honor him. He was asked to show his divine nature by jumping over three pyres of fire. He succeeded in jumping over one pyre, but fell on the second and was burned. His head burst and the noise went up to the sky to Toupan, and henceforward were produced thunder and lightning from nothing else than the fire that burned Maire.

Summary (Sumé), great pagé and charaibe, of the same lineage as Maire-Monan, had

two sons Tomanendonare and Aricoute, who were of different temperaments and hated each other. Tamendonare was a good father and attended to his fields. Aricoute, was a warrior who wanted to subjugate other nations and even his brother. Aricoute returned from a war party with the arm of an enemy and threatened his brother. Tamendonare derided him for having brought only the arm of the enemy and not the enemy himself. Aricoute threw the arm against his brother's hut and immediately the whole village was lifted into the sky, the two brothers remaining on earth. Tamendonare struck the ground with his foot and a fountain sprouted. The water flooded the whole world. The two brothers climbed mountains and there they sought refuge at the top of two trees: a pindona and a genipa. In order to know whether the earth was dry they threw down fruit. From the two brothers the two enemy tribes of the Tupinamba and of the Temimino (Wayanã), have issued.

Fire was saved on the back of an animal called ap [AM: probably the sloth].

The Great Caraibe or culture hero acquainted them with the edible fruits, told them that their souls were immortal, explained natural phenomena to them, and gave them their taboos and instaurated ritual practices. He changed himself into a child, who being beaten dropped the cultivated plants which later on were planted by a woman.

A headman had in his house a wonder-worker Maire-pochy [AM: Maire the bad one], who worked for him under the disguise of a poor homely man. He made his master's

daughter pregnant by giving her a fish to eat. After the birth of the child, all the men of the neighborhood were summoned and it was agreed that whoever was to receive a bow and arrows from the baby's hands would be recognized as his father. When the ordeal failed for everybody, Maire-pochi was summoned and designated by the child as his father. Later Maire-pochy, who had invited his in-laws to his house where food was abundant, changed them all into various animals. He then returned to the sky. His son had a headdress made of flames, which burned the head of a man who borrowed it from him.

Maire-ata, son of the Wonder worker with the flaming headdress [AM: the sun] was traveling with his wife who was pregnant. He abandoned her, but the woman set out in search of her lost husband and was guided in her journey by the unborn child. Having refused to give the child fruit that he had asked her for, the latter got angry and refused to talk. Consequently she lost her way and had to spend a night at the house of the Sarigue [AM: Opossum]. He slept with her and made her pregnant with a second child. She was misled to the village of Jaguar (a man) who killed her and threw the twins on a heap of rubbish. They were saved by a woman, who then brought them up. They gave evidence of their supernatural origin by growing very fast and by providing their foster-mother with food. One day they remembered the murder of their mother and decided to take revenge upon the Jaguar and his people. They lured them to an island and caused a storm which capsized the canoes. The Jaguar people were transformed into

felines and other animals of prey. Then they started again in search of their father. Finally they found him, but the culture hero refused to acknowledge them as his children before they had proved their origin. He ordered them to accomplish difficult tasks. They shot arrows into the sky and the arrow remained hanging. Then they passed between two rocks which were constantly moving against and away from each other. The twin begotten by Opossum was crushed to pieces, but his brother underwent the ordeal successfully and brought him back to life. The same fate awaited the Opossum's son when he tried to steal the bait from the demon Añan, but again he was revived by Maire-ata's son.

The baby is placed in a little bed suspended between two clubs and if he is a male, they make him an itamon-gave, that is to say, a ceremonial offering of good luck which consists of jaguar's claws, eagle's claws [AM: they call that eagle ouarahouassoub] with its wing and tail feathers, and also a small bow and arrows. All these objects are hung to the child's hammock so that he will be courageous and virtuous, and in this way they destine him to wage eternal war on their enemies. They say that the child for whom such a ceremony has been observed, will be skillful in manipulating weapons since the jaguar is one of the most powerful animals of that region and the ourahouassoub birds are the most feared since they defeat all the others and prey on them. If it is a girl, they hang round her neck the teeth of an animal call capivara, that is to say, feeding on grass, so that her teeth will improve and be hard to mash meat.

For three days the father remains with his wife refraining from meat, fish and salt, but not from the flour called ouic and fresh water, and he does not work until the dry navel falls, lest the child, the mother and himself, suffer from colic [AM: tekeaip]. Every day he puts his foot on his wife's stomach; performing also certain magic ceremonies, like making a small trap for catching animals in which he places the baby sling and has it caught as a mouse in a trap. With the little bow and the arrows attached to the child's hammock, he shoots the baby sling or catches it with a dip net, as if it were a fish. This is done in order that some day the child may catch animals, birds, and fish; this is accompanied with an infinity of superstitious ceremonies which do not

warrant mention. If the husband is absent, these ceremonies are performed by the mother's brother or the nearest male relative. When the navel has fallen, the husband takes it and chops it into small pieces which he ties to all the wallposts of the hut so that the child will become the head of a great family and will have a house and household. In the meantime the woman gets up and goes to rub her stomach against the big posts of the house and clasps them firmly so that she will not have a hanging stomach or folds. This done, they return to the field after a month.... Those who neglect these rites, make their children feeble and shy and themselves suffer from stomach aches and lose their abilities in the necessary activities, such as going to war, hunting, fishing.... Women observe more numerous and longer restrictions than men.

3: Thevet--Fol. 937 (1555) 1575 Tupinamba
116, 224

They observe the place where the jaguar passes and there they bend a medium sized tree to the end of which they tie a noose, if the animal touches it, it is caught by the leg or by the waist. If the jaguar can push against the tree to which the rope is tied, he may gnaw it and escape. Therefore, men hasten to come, and finding the animal caught they kill it with arrows. After the tree has been felled and the prey taken to the village, the women decorate it with all sorts of feathers [AM: as they do with a prisoner who is eaten], they put bracelets on his forelegs and supporting the animal in a sitting position, they cry over it saying: "Please do not take your revenge on our small children because you have been caught and killed by mistake; we have not deceived you, but you have deceived yourself. Our men put these snares to capture edible animals which did not expect to be stopped, but out of fear that you might be harmful, they have killed you. Therefore, do not advise those of your kind to revenge themselves on our children, alas." This done, the old men skin it and keep the skin.

3: Thevet--Fol. 937
116, 224, 825

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After they have taken a deer or a doe, they never take these animals into their huts unless they cut their legs and thighs, and they do not touch them before. If they acted differently, this would deprive them from the power to out run their enemies.

3: Thevet--Fol. 946 v. -947 (1555) 1575 Tupinamba-1-2
116, 841, 881

The first menstruation is called in their language quioudu-ar, which we can interpret as fall or arrival, for the girls are fearful when that period arrives, more so than before it arrives. They cut their hair with a fish tooth as close as possible or (they burn their hair if they cannot shave it otherwise). They are made to stand on a wet stone... and they cut their skin with an animal tooth from the shoulders to the buttocks, making a slanting cross along the back, with slashes, more or less numerous according to the strength or the rebellious nature of the girl, until the blood oozes everywhere. If it were not for shame, they would scream, but they clench their teeth, clasp their thumbs, twist their fingers, showing thus the pain which they feel. This is not surprising since the instrument does not cut well and gives quite a bit of pain. Then they rub them with ashes of a wild gourd, which is hardly less corrosive than saltpeter or powder, and so these marks may never be effaced. Then they tie around their arms and body a cotton thread and they suspend capivara teeth around their necks, so that their own teeth will be stronger to chew the materials for their beer. They also say that if they were not slashed, their stomachs would be spoiled and that their children would be misshapen. Then they lie for three days in their hammocks so well wrapped that nobody can see them and during this time they have to refrain from food and drink. Three days later they can step on the wet stone where they have been tortured. If they have to satisfy nature, they are carried by their mother, an aunt or a grandmother,

who takes them out, carrying a brand and some cotton on a potsherd, lest some bad things [AM: which they call maé] enter their bodies through their vulvas. They are put back to bed again and only given flour, boiled tubers without salt, meat and water. They remain thus for a month until they menstruate for the second time. After the second menstruation, which they call pororoipok, [AM: that is to say make another noise] they cut their chests, their stomachs, as well as the back, without sparing their buttocks, which are slashed like the back and the stomach. The following month their diet is not so strict, but they do not speak with others and they do not go to the fields as they used to. They sit silent in their beds picking cotton. The third month they begin to go back to the fields after having been smeared with a black paint [AM: genipa]. Then every time they have their menstruation, which lasts for three or four days, they clean themselves with a smooth white stick three feet long. They refrain from touching any food or beverage, and the married women do not sleep with their husbands, saying in their language aikoaip "I am ill, please don't get near me."